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By *ADAM FITZ-ADAM.*

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Quid domini facient, audent cum talia fures? VIRG.

To Mr. FITZ-ADAM.

SIR,

OF all the advantages and ſuperiour excellencies this nation has confeſſedly over many others, I know of none, to which we may more fairly lay in our claim, than the ſpirit of generoſity, which is eminently exerted amongſt us. I queſtion whether our great attribute of bravery deduces more real honour to us, or is more deſervedly celebrated. But there is a certain limit which true valour never exceeds; and it is from this exceſs, that a juſt diſtinction is made between courage and raſhneſs, magnanimity and fool-hardineſs. In the ſame manner, liberality differs from profuſion. When this

this amiable quality of benevolence is perverted from it's high and noble uſes, when it is applied to no meritorious ſervices, but is degraded into the indiſcriminate overflowings of the purſe, the appellation that accompanies it, is by no means a deſirable part of a character.

WHAT led me into this turn of thinking, was an incident in one of my morning walks. Paſſing by the houſe of a noble lord with my friend, he raiſed my attention by aſſuring me, that, in that houſe he ſpent a great deal of money every week: and I do not doubt, added he, that we ſhall in a ſhort time be able to raiſe a very comfortable ſubſiſtence for the family. I was ſomewhat aſtoniſhed at the eaſy freedom of his expreſſion, and could not help expoſtulating with him upon the terms he had uſed. He continued his humour, and encreaſed my admiration by aſſuring me, that he dined there very often, and found his dinners more expenſive to him, than in any houſe in London. We pay, ſays he, as we do at our club at the St. Alban's, ſo much a head: but as we know the people of the houſe very well, and can depend upon their honeſty, we do not trouble ourſelves at all with a bill. As I was very well convinced his lordſhip kept no tavern, I began to imagine that my friend, who has naturally a great ſhare of wit and vivacity, had a mind to impoſe upon the belief and ready aſſent that I always pay to his converſation. While I was in this ſtate of ſuſpicion, come, ſays he, my honeſt country gentleman, I will explain all the myſtery that ſeems to perplex you; and as you have too good a ſpirit to be under an obligation to perſons you cannot well make a return to, I will teach you how you may pay for your dinner when you dine with a duke. You muſt know then, that this noble lord, like others of his quality, keeps a great number of ſervants; which ſervants, when you ſit down to table, his

his lordſhip out of great complaiſance, immediately makes over to you; and they become your ſervants, *pro tempore*. They get about you, are very diligent, fetch you whatever you call for, and retire with the table cloth. You ſee no more of them, till you want to go away. Then they are all ready again at your command: and inſtead of that form which you obſerved them ſtanding in at table, they are drawn into two lines, right and left, and make a lane which you are to paſs through before you can get at the door. Now it is your buſineſs to diſcharge your ſervants; and for this purpoſe, you are to take out your money, and apply it firſt on your right hand, then on your left, then on your right, and then on your left again, till you find yourſelf in the ſtreet. And from hence comes that common method, which all regular people obſerve in money-dealings, of paying as you go. I know not, continues my friend, ſo ridiculous a perſonage as the maſter of the houſe upon theſe occaſions. He attends you to the door with great ceremony; but is ſo conſcious of the awkward appearance he muſt make as a witneſs to the expences of his gueſts, that you can obſerve him placing himſelf in a poſition, that he would have it ſuppoſed conceals from him the inhoſpitable tranſactions that are going on under his roof. He wears the ſilly look of an innocent man, who has unfortunately broke in upon the retirement of two lovers, and is ready to affirm with great ſimplicity, that he has ſeen nothing.

I READILY concurred with the obſervations of my friend, thanked him for his intelligence, and bleſſed myſelf that I was that day to dine cheaply at a tavern. But during my ſtay in London, I have been obliged to fall in with the cuſtoms of the place; and have learnt to my coſt, that egreſſion as well as admiſſion, muſt be purchaſed. I am at length however, with many more of

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my acquaintance, reduced to a diſagreable neceſſity of ſeeing my friends very ſeldom; becauſe I cannot afford, (according to a very juſt and faſhionable expreſſion) to PAY a viſit to them.

EVERY man who has had the misfortune to exceed his circumſtances, muſt, in order to recover himſelf, abſtain from certain expences, which in the groſs of his diſburſements, have made the moſt formidable articles. The œconomiſt of the city parts with his country houſe; the ſquire diſpoſes of his hounds; and I keep other people's ſervants in pay no longer. But having an earneſt deſire of mixing with thoſe friends whom an early intimacy has moſt endeared to me, and preferring the ſocial hours that are ſpent at their tables, to moſt others of my life, I cannot at all times refuſe their invitations, even though I have nothing for their ſervants. And here alas! the inconveniences of an empty pocket are as ſtrongly exhibited as in any caſe of inſolvency that I know of. I am a marked man. If I aſk for beer, I am preſented with a piece of bread. If I am bold enough to call for wine, after a delay which would take away it's reliſh were it good, I receive a mixture of the whole ſideboard in a greaſy glaſs. If I hold up my plate, nobody ſees me; ſo that I am forced to eat mutton with fiſh ſauce, and pickles with my apple-pye.

I OBSERVE, there is hardly a cuſtom amongſt us, be it what it will, that we are not as tenacious and jealous of, as of any national privileges. It is from this conſideration, that I expect rather to ſee an encreaſe, than an abolition of our follies; an improvement rather than a change. I ſhould not, therefore, conclude my ſubject, without injuſtice to my friend abovementioned, if I did not reveal a new method, which, he ſays, he intends to propoſe to ſome of the leaders of faſhions, and which he has no doubt, he aſſures me, of ſeeing

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ſoon in practice. Let every artificer that has contributed to raiſe the houſe you have the honour to dine in, make his appearance when the company is going away. Let the maſon, the painter, the joiner, the glazier, the upholſterer, &c, arrange themſelves in the ſame order as the gentlemen in and out of livery do at ſuch junctures: and let every gueſt conſider, that he could not have regaled himſelf that day within his friend's walls, if it had not been for the joint labours of thoſe worthy mechanics. Such a generous reflection would produce three good effects: liberality would have a freſh and noble ſubject for it's exertion; the tradeſmen (a numerous and diſcontented race) would be ſatisfied to their utmoſt wiſhes; nor could the payment of bills, any more than of wages, with reaſon or propriety, be demanded of the maſter. I am, ſir,

Your humble ſervant,

O. S.

THOUGH my ingenious correſpondent has treated this ſubject with great vivacity and humour, I cannot diſmiſs his letter without ſaying a word or two in favour of ſervants.

IT is well known that many of them are engaged in the ſervices of younger brothers, whoſe total inattention to the payment of wages can only be remedied by the bounty of thoſe ladies of quality, who are fond of a cold chicken at the lodgings of their ſaid maſters.

THAT others have the honour to ſerve ladies of faſhion; where the card-money at their routs and drums, which of right belongs to the ſervants, is appropriated by many of the ſaid ladies to the defraying the expences of tea, coffee, and wax candles for the ſaid routs and drums.

THAT a very great number are the domeſtics of perſons of quality, in whoſe ſervices they have ſo little to do, from the crowds maintained in them, that they find